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ABSTRACT

This paper discusses organized programs of guidance and counseling for religious settings, and new approaches to current crises. Specific topics discussed are: (1) a new awareness of the Christian dimensions of guidance; (2) a more favorable climate for guidance services; (3) utilization of new learnings and new techniques; (4) some religious programs with significant guidance implications. This last section discusses: (1) progress on the international scene; (2) progress on the national scene; (3) progress on the local scene; (4) progress in colleges and universities; and (5) progress in religious congregations. Specific programs are discussed in each of the above areas. (Author/KJ)

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Session Topic: ORGANIZED PROGRAMS OF GUIDANCE AND COUNSELING FOR RELIGIOUS--
NEW APPROACHES TO CURRENT CRISES

By: Sister Marie Chantal, Director of IHM Sister Personnel Services.
Center for Continuing Education, Monroe, Michigan, 48161.

## *SIGNS OF HOPE*

*"The Holy Spirit is at work among us--almost in spite of us."* On this hopeful note, Rev. Thomas Marie Fondeau, O.P., an active member of the Canadian Religious Conference summarizes the dawn of a new era. He says:

> It took Pope John to bring about an awakening. And what a marvelous awakening that was! As a result, indeed, the entire community of believers is now witnessing wonders it had almost come to lose hope would ever be.[1]

Despite the prophets of gloom who are now insisting that good Pope John opened up Pandora's box; despite our stumblings, our misinterpretation, our confusions, our prejudices, and our fears--there are, indeed, visible signs that a new spirit, a new life, a new hope is beginning to assert itself.

We are beginning to identify these signs--signs of greater unity among us--unity in diversity; signs of awareness--not only of our traumas, but of our developing capacity to deal with these conflicts in a less-threatened way; signs of action--of coming to grips with the complexities of human living and striving. It may well be that the dysfunctional period of change has now completed its cycle and that we are in the process of reassembling our human pattern of living. And as we do this, then in truth as well as in desire, there is new hope, new life, new love.

## *NEW AWARENESS OF THE CHRISTIAN DIMENSIONS OF GUIDANCE*

Among the hopeful signs is a new stress on the importance of guidance and counseling in a religious setting; a more favorable climate for understanding its basic tenets; a more realistic utilization of its services to cope with the issues of these times.

There is an increasing awareness of the fact that guidance draws upon the most basic principles and attitudes of Christianity itself. The concern of Christ was manifestly with the whole person. His oft-used method of asking questions, of leading his listener to discover the truth gradually and in relation to his own situation can be regarded as a form of non-directive counseling--a consistent emphasis on the cognitive approach, a recognition that problems of value and evaluation are crucial in responsible human decision-making.

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In one sense, guidance and counseling can be considered central to the whole thrust of Vatican II's desire to personalize and to individualize the Christian apostolate in order to recapture the immediacy of Christian life. The Council stresses the moral consequences of man's rationality in many ways insisting that by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his full potential.

The now familiar terms of *collegiality, coresponsibility, subsidiarity* have deep guidance implications. Persons grow and develop as individuals, but live in groups. To help a person achieve an integration of his powers as an individual in the various groups in which he lives involves interpersonal relationships. Indeed, the whole of morality today, moral theology, can be written in terms of relationships--who man is as related to his fellow-man.

These relationships involve the whole area of new learnings in group dynamics. Cardinal Suenens pointing to the progress of human sciences and the understanding of human relations stresses the fact that this development has arrived at such a level "that the pastoral dimensions of the church's life must utilize all the positive factors in this domain... From now on," he insists, "the insights achieved in the techniques of group dynamics or group dialogue must be part of our pastoral equipment." [2]

So it is that the importance of guidance in its religious orientation is beginning to make itself felt. There is an honest search for ways to meet the needs of all the people of God; and, in this search, a genuine effort to take a good hard look at guidance to see if it can help to meet the crucial tasks of the day.

## *MORE FAVORABLE CLIMATE FOR GUIDANCE SERVICES*

As there is an increasing awareness of the importance of guidance in its Christian dimensions, so too is there a more favorable climate for initiating formal guidance and counseling services.

In this climate of receptivity, many persons are beginning to recognize the fact that the newly developed skills, techniques, learnings about human behavior can offer some hopeful solutions for meeting the crises of the day; for helping individuals to grow as persons and also to grow in their relationships with their fellow-man.

As the role of the counselor becomes better known to the people-at-large, there is an increasing popular demand for his services. This is so not only in the field of education at all levels, but also in non-school settings, such as: family relations, rehabilitation, geriatrics, community health, career development, employment, mental retardation, juvenile delinquency--demands extending out into the expanding personnel services of business, of industry, and more recently, out into the various phases of religious life.

Traditionally people have come to religious--to Priests, Brothers, Sisters--as the most immediate source for meeting their personal, family, and social conflicts. Today is no different from yesterday as far as the human need is concerned. What is different is the way of meeting this need.

## *UTILIZATION OF NEW LEARNINGS AND NEW TECHNIQUES*

The Council set the pace for a fresh approach in its insistence upon the utilization of new learnings in the behavioral sciences and of utilizing new techniques in social endeavors as instruments for dissemination of Christian values and teachings. Hence, if recognized in their full apostolic dimensions--these new insights and instruments of guidance can offer valuable solutions to many of the problems plaguing the religious of today.

Granted a new awareness of basic Christian and guidance concepts: respect for the individual, a greater appreciation of his basic human needs, a keener realization of his relationships, of his responsibility to use his freedom through individual and corporate decision-making--granted all this, what we really want to know is ARE THESE CONCERNS REALLY BEING REFLECTED IN CURRENT RELIGIOUS LIFE, AND--if so, HOW? If we can see any concrete manifestations of these basic goals in operative programs, then assuredly we have some renewed reasons for hope.

## *SOME RELIGIOUS PROGRAMS WITH SIGNIFICANT GUIDANCE IMPLICATIONS*

If we are seeking a sign, then let us look about us. A sampling of some religious programs with significant guidance implications indicate some real advances.

### *Progress on the International Scene*

As with the spirit, the Council has likewise set the pace for concrete applications. Although the primary thrust of the Council has indicated a sincere desire to personalize and to individualize the Christian apostolate, its members are aware that the supernatural still builds on the natural. Suenens puts it this way:

> Of course it is faith which passes ultimate judgment on those means which lead to the goal...However, in the actual working out of these things which we call "means"--whether they be of divine institutions like the sacraments, or simply technical aids like loud speakers--there is always present to a greater or less degree a human aspect which follows the laws of human nature, of psychology and sociology. A car will never move an inch when it is out of gas; and even when the tank is full, the driver's good will is impotent without the ignition key.

In speaking about the difficulties in organizing Vatican II, the Cardinal comments:

> It seems to us that the organization of the Coulcil whould have produced greater dialogue and greater fruit if, beforehand those techniques of discussion and the working out of projects which are a feature of any great organization had been more thoroughly studied and adopted. It is easy to see how the field for application of these techniques which facilitate human life and conduct, could be expanded in many directions.[3]

Another group setting the pact for the implementation of guidance in the religious setting is the CANADIAN RELIGIOUS CONFERENCE. At their 1968 annual conference, the Canadian Religious concretized and clarified the need for spiritual counseling.

Growing out of strong recommendations that the manner and method of spiritual guidance be redefined according to the concrete needs of today's religious, the Conference moved:

> that the executive of the CRC undertake to provide a program for adequate training in personal and spiritual guidance.

Accordingly, meetings were held in all regions of Canada to discuss the nature and functioning of spiritual counseling, the role and qualifications of spiritual counselors, and the training available to present and future spiritual counselors of religious communities. A complete report of the research done plus individual submissions are contained in their recently published document, Research on Spiritual Counseling.[4] Notable in this report are some of the conclusions:

1. The terms *spiritual director* and *spiritual direction* should be replaced by the terms *spiritual counselor* and *spiritual counseling*.

2. A spiritual counselor is one who helps another to discern and to follow the Will of God--to interpret His Will in a given situation. While respecting the freedom of the person, the spiritual counselor helps him to grow in wholeness and in holiness.

3. Regular spiritual counseling is necessary for those who are in the formation stages, especially in the beginning. Spiritual counseling should also be easily available for all religious who desire such help.

4. All religious should know a number of suitable counselors who are easily available in the region and should be able to consult them without difficulty.

5. It is desirable that a team of counselors be established in the larger cities and regions, made up of men and women of varying specialties. This team should be at the service of all religious. It should be established with the collaboration of diocesan offices or Councils of Religious. The emphasis should be on spiritual counseling while not neglecting other needs.

6. Religious Brothers and Sisters should be encouraged to share in the responsibilities of spiritual counseling.

7. Priests and religious who have the necessary natural and supernatural aptitudes and who desire this form of apostolate should be given the necessary training.

8. Institutes should be established in Canada for the formation of spiritual counselors and for the in-service training and renewal of those already engaged in this work.

Contained in these summaries are a number of outstanding break-throughs. Note the emphasis on counseling as an urgent need: not only just for the religious in the formation stages; but also for all religious who desire such help. Note the specific implication that not all religious are "per se" qualified as counselors; that potential religious counselors need to be carefully screened for necessary natural and supernatural aptitudes; and that among these candidates, only those who desire this form of apostolate should be given the necessary training. Note furthermore the concrete effort to put these recommendations into practice by calling for the establishment of institutes throughout Canada for the formation of spiritual counselors and for the in-service training and renewal of those already engaged in this work.

Such institutes are now well under way. Take, for instance, but one series of this kind--those "Counseling and Learning Institutes for Religious" currently being sponsored by the Director of the Office of Pastoral Counseling for the Diocese of London, Ontario. [5] Under the direction of Father Charles A. Curran of Loyola University, Chicago--a noted authority on the training of religious and on the place of religious values in counseling and in psychotherapy these institutes are a tremendous boost to current endeavors.

These ongoing institutes, for both beginners and advanced students, are open to all persons engaged in guidance and counseling in a religious setting--both Catholic and non-Catholic. They are of significant interest to religious who wish to explore in depth the religious dimensions of their own calling; as well as to priests, ministers, formation directors, members of religious congregations, and lay-persons engaged in religious activities.

It may be of interest here to comment upon another aspect of these institutes springing up all over both Canada and U.S. Such workshops as these are being housed in the unused space in motherhouses and scholasticates. Those who are already lamenting the demise of religious congregations, do not recognize the new and creative uses to which religious houses are currently being put.

*Progress on the National Scene*

Also concerned with spadework, the CONFERENCE OF MAJOR RELIGIOUS SUPERIORS OF WOMEN'S EDUCATIONAL INSTITUTIONS OF U.S.A. using the tools of social psychology, in 1967 conducted a nation-wide Sisters' Survey. The specific goal of the survey was to assess the resources and to determine the responses that religious were making and can make to the invitation issued in the Council's Decree on the Renewal of Religious Life.

Among other items covered, the survey explored the Sisters' attitude toward change. The results revealed a high acceptance of post-Vatican changes and an eagerness to become more involved in adult education, inner city work, pre-school teaching, and some new phases of social service work.

This eagerness to become involved, to launch out into the deep with all the zest and vitality of the American Sisterhoods may, in some measure, account for the ferment since experienced in many religious congregations. The "too much, too soon" syndrome has created some severe psychological problems--problems which further accentuate the need for some positive, personal, and mature guidance for religious all along the line. Granted the impatience of young religious to get things done today--not tomorrow; granted the repercussions of change on some mentalities--there is a concomitant need for deeper understanding, a need for religious to think their way through the tangle of high aspirations and the inevitable frustrations of human complications. Yet, to view these effects as hopeless is to miss one of the most vital facets of growth.

Still another sign of progress is included in the objectives of the newly formed NATIONAL ASSEMBLY OF WOMEN RELIGIOUS.[6] Among their proposed objectives, this group proposes to study, evaluate and establish priorities regarding areas in which women religious are critically needed in such apostolic fields as social service, health education, welfare, and other phases of pastoral ministry.

An extension of this line of thought is expressed in the Chapter Enactments of the Claretian Fathers, meeting in Chicago. In trying to find possibilities for proclaiming the Christian message in new ways, the priests moved to examine the possibility of allowing some members of the institute to work in jobs outside the religious community.

It does not take much imagination for a counselor to see the inherent need here for some practical occupational guidance and counseling--a need for such services as: individual assessment, information, testing and counseling, referrals and resources, placement.

That some alert groups have already taken action in relation to the occupational guidance and counseling of religious is encouraging news. To mention just a few of these:

At the CENTER FOR APPLIED RESEARCH IN THE APOSTOLATE (CARA), a religious has been newly appointed to research areas in which religious are critically needed and to find out what jobs are opening up for them.[7]

In their program of "Sister Personnel Services," the Sisters of Providence, Seattle, Washington, are placing the stress on direct occupational counseling and job placement.[8]

Operating on a private basis, the NATIONAL CATHOLIC PLACEMENT SERVICE is offering a professional placement service geared particularly to the needs of religious.[9]

The author, in her capacity as Director of Sister Personnel Services for her religious congregation, finds a big demand by religious for such services as "interest and aptitude testing," "preparation of professional dossiers for employment purposes," "information about new job opportunities for religious."

In short, the need for this one practical function of guidance alone is progressing by leaps and bounds.

### *Progress on the Local Scene*

There are many signs of guidance activity in religious settings on the local scene. Since the author is most aware of happenings in her own area, let us consider a few programs going on in and about the Archdiocese of Detroit. In this locality the guidance movement is assuredly making a definite impact. Four interesting developments are meaningful here: the promotion of group techniques for parish development; the provisions made for the counseling of religious through the Office of the Delegate for Religious; the openings for serious dialogue through the Archdiocesan Study Days for Religious; and the proposed House of Prayer Movement for priests of the archdiocese.

1. THE PROMOTION OF GROUP TECHNIQUES. In an attempt to form meaningful vicariate structures and parish councils, the Archdiocesan Institute for Continuing Education has inaugurated the Christian Leadership Formation Development Series. To assist in the program, the Institute solicited help from trained guidance workers in order to give people at the grass roots level more effective utilization of group dynamics, inquiry forum techniques, and parish systematics. More specifically, the guidance goals are:

   > to provide practice in the techniques of group participation and opportunities for interaction with others,
   >
   > to involve the leaders in setting their own goals for the formation of their parish groups,
   >
   > to give reassurance to the leaders that they can bring about change through their own efforts,
   >
   > and to provide guidance in setting norms by which the leaders can evaluate their own programs.[10]

We might add that where such services have been utilized by parish groups, the response has been most productive.

2. PROVISIONS FOR THE COUNSELING OF RELIGIOUS. The Office of the Delegate for Religious in the Archdiocese of Detroit is staffed by professional counselors who are on call for personal counseling or for psychiatric referral. Any religious in the area may freely make use of the services offered. One new aspect of this office was the recent appointment by Cardinal John F. Deardon of a sister psychologist to the title of Delegate of Religious--the first woman in the history of the diocese to hold this position.[11]

3. ARCHDIOCESAN STUDY DAYS FOR RELIGIOUS. Over the past three or four years, the Archdiocese has sponsored a special program of "Study Days for Religious" (Priests, Brothers, Sisters). The meetings are regularly held about four times a year. Because of their stimulating, creative, and realistic confrontation with crisis topics, these occasions have been extremely popular. We might add that these Study Days still attract a number of religious who have left the priesthood or their respective religious congregations.

   The most recent Study Day, for example, drew a tremendous crowd to hear Cardinal Suenens discuss his concept of "coresponsibility." It is worthy of mention that the Cardinal leaned heavily on guidance concepts for solutions to current questions. To cite one instance. In treating the question on the polarization problem in the Church, the Cardinal suggested one fundamental guidance principle: *"listen--learn to listen intensely, perceptively, cognitively."* He further reminded his audience that "We have two ears:one to hear on the right; the other to hear on the left--but we have only one mouth." In emphasizing training for religious, he recommended a whole year's course with an area of concentration in this one skill alone.[12]

4. HOUSE OF PRAYER MOVEMENT FOR PRIESTS. Hopeful that the House of Prayer Movement explored by the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan, during the summer of 1969 would also provide a springboard to more intense spiritual living for priests, the Detroit Priests' Senate voted upon a similar experience for priests during the summer of 1970.

   The keynote theme of the House of Prayer, "Let be" emphasizes need for each one to be himself and to permit others to be themselves so that all might discover in prayer what God is calling each one to be. The movement emphasizes creativity, love, and divinity in every man--with the value of human importance at stake. For the fullest participation in this kind of an experience, the program calls for "consultants"--members with the personal qualifications and training as spiritual counselors.[13]

Such developments as these clearly mark an attitude of openness, an alertness to possibilities, and potent action on the local scene. What's going on in Detroit is being duplicated, without doubt, in many other areas of the Church in America.

*Progress in Colleges and Universities*

Are there any earmarks of guidance activities geared to the religious setting emanating from colleges and universities? Here again, we can reply in the affirmative.

In this area, as would be expected, the emphasis is on the question of adequate training programs for religious. Leading Catholic Universities and Colleges throughout the country have been offering courses of direct assistance to religious counselors for some time now. Among these is the distinctive PASTORAL COUNSELING INSTITUTE offered at Iona College, New Rochelle, New York. This program emphasizes the need both for the mastery of learnigg common to all guidance workers, plus other courses unique to workers in the religious setting. To meet the needs of such students, Iona College offers a master's program in guidance geared especially to the needs of religious.

Loyola University, Chicago, has likewise made outstanding contributions to this field. Father Charles A. Curran, himself a leader in the field of guidance, emphasizes the need of unique guidance training for religious. The nature of man in his scientific culture, the positive role of counseling in developing and in maintaining community, the theological and pastoral implications of counseling--all these, he contends, are topics and experiences unique to religious. He believes that the application of counseling methods to religious education, confessions, and sermons take a different bent in the areas of interpersonal relationships and in relation to the value concept of "the unity of the person." [14]

As to be expected the offering of guidance programs which serve the unique needs of religious are well under way in Catholic institutions of higher learning, but how about progress in the secular universities?

If the programs are not as fully developed, it is safe to say that there is a growing awareness of the need for special programs to meet the needs of workers in the religious setting. Ebert affirms this need in her article, "Adapting Secular Post-Graduate Education in Counseling to Meet the Needs of Ministers." [15] To meet the growing demand, she points up the responsibility of the secular university to provide for the individual differences of its counselees in training. In considering some of the problems involved, she questions whether or not the university should bring in as consultants the pastors of various denominations. She suggests that if the secular institution cannot adapt its regular program to suit the needs of its religious students, it still could arrange special workshops and conferences. It could arrange for a more relevant practicum in a religious setting--in the Church, parish, charitable institutions, social service agencies, family relations, etc.

One workshop of the nature envisioned by Ebert was sponsored by the University of Michigan during January of this year. The University Institute of Gerontology, under the direction of Woodrow W. Hunter sponsored a two-week residential workshop on the *Preparation for Retirement in Religious Communities of Women*. The major purpose of this institute was

was to discuss models for assessing the retirement of older members, as well as to teach methods in group procedures which would facilitate a transition of older sisters to a less active apostolate. In its practice phase the trainees--religious assembled from all parts of Canada and the United States--were given valuable insights into guidance concepts and practices for use in meeting the Geriatrics problems of religious congregations. [16]

*Progress in Religious Congregations*

We have looked for some samples of ongoing guidance programs in religious settings on the international, national, and local scene, and in various colleges and universities. Finally, let us look for programs geared to the individual members in their respective religious congregations. What advances are being made here?

Examples from various religious congregations are too numerous and too well-known to treat in detail here. Certainly there are abundant signs of increased respect for the self-actualization of individual religious, of efforts being made to develop more responsible relationships, along with many more opportunities to exercise responsible freedom.

Numerous Chapter Enactments have moved programs from the thinking phase to the doing phase. To cite but one: a statement issued at a Chapter held by the Sisters of Charity of St. Elizabeth announced the good news that the institute would work toward freeing some sisters from present commitments to work in critically needed new areas.

This is, indeed, a significant new step in line with the Council's insistence on the placement of religious in areas of their respective competencies rather than in areas useful to their communities. Certainly, this is not to say that the manpower needs of a religious congregation are to be ignored; but only to stress that the human needs of individuals be given greater consideration. Christ insisted, time and again, that the Sabbath exists for man, not man for the Sabbath.

New programs being announced by diverse religious congregations bear testimony to the fact that this guidance implication is being accented, that the Congregations are, in fact, releasing religious to operate more fully in areas of their specialization.

A still stronger recognition of the efforts of religious congregations to meet the challenges of today through the employment of guidance is the new trend of setting up total organized programs of "Sister Personnel Services"... "Priest Personnel Services." Happily these new programs are primarily dedicated to the "unity of the person." They are intended to serve all religious--the emotionally healthy religious and not just the religious with severe emotional problems. They recognize that each religious is a person--a thinking, purposive, choosing individual; a responsible person aware that, in choosing for himself, he creates moral imperatives--not only for himself, but for every man.

In actuality, as well as in theory, these kinds of programs offer individual religious an extensive array of personnel services to meet their

developmental needs at all levels and at all stages in their lives-- the formation period, the middle years of activity, and the years of retirement. Such programs also help to keep the doors open to those religious who have served for a time, but who still need the strong spiritual support of the way of life they have left.

If such an organized program of personnel services may seem too pragmatic for some, let us remind these persons of the Christian guidance dimensions in Gestalt psychology and the systems of such psychologists as Allport, Rogers, and Maslow. All these stress self-actualization as a prime motive in human behavior. MOre particularly, Maslow sees human behavior as being constructed around a hierarchy of needs. When the "lower" needs have been fulfilled, then men are free to pursue higher and more spiritual goals.

In conclusion let us reflect that all of the above-cited programs that have moved beyond a simple awareness of the progress of human sciences and are now utilizing guidance to meet the real needs of God's People are harbingers of hope for the future. Such programs are offering and will continue to offer the religious who remain faithful to their calling the opportunity to come to grips with their conflicts, their confusions, their crises--before neuroses, frustrations, and tensions explode in violence or in escape.

Out of the trauma of confusion, already there is abroad a new spirit of organic collaboration between Christian goals and guidance means; a greater acceptance of individuation in the newer context of community as a corporate responsible person, a new concept of apostolic methodology along guidance guideliness.

If we but look about us, certainly we shall see the signs of faith, the signs of growth--not of decline.

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[1]Rondeau, Very Rev. Thomas Marie, O.P. as quoted in "The Dawn of a New Era," Donum Dei Series Number 13 (Ottawa 2, Canada: Canadian Religious Conference, 1968), p. 5.

[2]Suenens, Leon-Joseph Cardinal, Coresponsibility in the Church (New York: Herder and Herder, 1968), p. 101.

[3]Ibid., pp. 102-3.

[4]The Research on Spiritual Counseling.(Canadian Religious Conference, op. cit.)

[5]Janisse, Rev. J. Roland, C.S.B., Director of the Office of Pastoral Counseling for the Diocese of London, Ontario. (Suite 408 Kent Trust Building, 500 Ouellette Avenue, Windsor 14, Ontario.)

[6]NATIONAL ASSEMBLY OF WOMEN RELIGIOUS (303 Barry Avenue, Chicago, Illinois, 60657) This group is still in the process of organization. It is meeting in Cleveland, Ohio, April 17-19 to get their program off the ground.

[7]CARA (Center for Applied Research in the Apostolate). (1717 Massachusetts Avenue, NW, Washington, D.C. 20010.) Director, Mrs. Jane Wolford.

[8]Sister Personnel Services. (Sisters of Providence, Providence Heights, Seattle, Washington, 98122.)

[9]NATIONAL CATHOLIC PLACEMENT SERVICE (334 W. Beardsley Avenue, Elkhart, Indiana, 46514).

[10]INSTITUTE FOR CONTINUING EDUCATION: ARCHDIOCESE OF DETROIT (305 Michigan Avenue, Detroit, Michigan, 48226).

[11]Sister Corinne Bart, R.S.M., Archbishop's Delegate for Religious. (1234 Washington Boulevard, Detroit, Michigan 48226)

[12]For information about "Study Days for Religious" address Sister Corrine Bart.

[13]A fuller description of the House of Prayer Movement is given in the handbook, EXPLORING INNER SPACE edited by Sister Ann E. Chester, IHM, and Brother David, Monk of Mt. Savior. (Clearing House for the House of Prayer Movement, 610 West Elm Avenue, Monroe, Michigan 48161).

[14]Father Charles A. Curran received his doctorate from Ohio State University in 1944, studied under Carl Rogers. His two most recent publications are: Counselling and Psychotherapy: the Pursuit of Values; and Counseling, Psychotherapy and Religious Values. (Sheed and Ward)

[15]Eberdt, Mary G., "Adapting Secular Post-Graduate Education in Counseling to Meet the Needs of Ministers." Counselor Education and Supervision, (Winter, 1970), 122-25.

[16]Woodwow W. Hunter, Acting Co-Director of the Institute of Gerontology. (University of Michigan, 1021 E. Huron Street, Ann Arbor, Michigan,48104)